

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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Price One Penny.

SPEECH OF HON. WM. H. HOOPER, OF UTAH,
IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., FEBRUARY 25, 1869.

CONTINUED FROM PAGE 353.

The progress of the colony was what you might expect from such a beginning. In 1850 there was not a shingle roof in Salt Lake City, now containing nearly twenty thousand inhabitants, with splendid churches, theatres, dwellings, and business houses. It is a remarkable fact, too, that most of the fortunes which were realized in Utah in mercantile pursuits previous to 1863, were made by those who were not Mormons; while I have never known of a farm being opened, a mill built, and scarcely a house erected by any but those of that faith. Thus it is shown that to the Mormons belongs the credit of redeeming from the complete sterility in which they found it the now magnificent valley of Salt Lake. The population other than Mormon has never, in my opinion, exceeded two and a half per cent. of the whole. The fact that a very large proportion of our people are of foreign birth is one that should give us favor in the eyes of the government. We have expended over \$5,000,000 in the promotion of immigration from foreign lands. While many of the States operate special machinery at considerable expense for the purpose of bringing foreign immigration within their limits, the whole country is sensitively alive to the importance of this means of increasing its power. With an immense area of virgin soil and all our wonderful resources, nothing is so essential to the nation as abundant labor. Now, the Mormons

have not only materially swelled the aggregate of immigration, but they have created a system of management which is already famous for its excellence, and has attracted the attention of the British government, and caused the examination of our agent in England by a parliamentary commission, in order to learn the means by which we have so successfully transported our tens of thousands from the one continent to the other. Verily, a prophet is not without honor save in his own country.

I have alluded to the Indian policy of the Mormons and its excellent effect; and as the Indian question has become one which excites the anxiety of the whole country, I must be pardoned for pointing with justifiable pride to results which show the wisdom of their leaders in this respect to be far in excess, practically, of that of our neighbors. We have acted on the principle that it is cheaper to feed these savages than to fight them; and the Indians have permitted the passage of the Mormon trains without the loss of a life or of a dollar's worth of goods. The first loss ever sustained was of property on the railroad since its construction. Compared with the Indian troubles of other sections, those of Utah have been trivial. The whole expenditure of the United States on account of Indian wars there has been but \$75,000, while millions on millions have been spent all about us with-

out accomplishing any durable peace. These expenses, too, would have been much greater but for the supplies of food and forage drawn from our settlements at nominal prices.

Another material advantage derived by the country at large from the existence of our colony, is the great assistance it has rendered in the settlement of the surrounding region. It will need no detailed statement to convince gentlemen of the immense aid rendered by such a colony in such a wilderness to the peopling of the adjacent Territories, and to the success of enterprises like the overland mail, the telegraph, and the Pacific Railroad. It is not too much to say that had the colony of Utah had no existence, these enterprises must of necessity have been retarded for years longer, and might even yet be only dreams of the future.

And yet, notwithstanding our value to the country, it has always been a matter of extreme difficulty to obtain the ordinary legislation needed to protect our industry and property. It is only within a year that we have been able to secure an extension of the public land system over our Territory, a delay which has prevented us from availing ourselves of the liberal preemption and homestead laws enjoyed in the States and other Territories. We have borne these harsh and unjust discriminations with patience; but they deepen our disappointment at the attempts now made to impose upon us still greater hardships.

It is proper that, I should now allude to the accusation that the people of Utah do not sufficiently honor the courts of justice. This statement is the exact reverse of truth. A well-regulated and impartial judiciary is regarded as the very foundation of civil government, and Utah has her system of territorial courts as well as those of the General Government. The error may have grown out of the fact that Mormons, in the settlement of disputes, prefer arbitration to litigation as being quicker and cheaper. The courts, however, are always open to those who prefer suits at law, and the judgments of these courts are respected and enforced. That Utah contains some bad men is unquestionably true. With four frontiers it can scarcely be

expected of us to exclude all such. Yet, there is no more justice in holding the citizens of Utah responsible for the acts of vicious individuals among them, than there would be on the part of the Mormons in charging the whole people of the United States with the wrongs perpetrated upon them in Missouri and Illinois, or than there would be on the part of the civilized world in charging upon the citizens of this District the untimely taking off of the late Chief Magistrate. Nor can it be justly made an extraordinary offence if some shall have assumed the cloak of religion for evil purposes. When you will point us to a Territory where there is no hypocrisy or crime, we will acknowledge our responsibility for this imperfection. Let him among you who is without sin cast the first stone.

But the important influence on the country of Mormon enterprise has not been confined to Utah. It may not be known to all who listen to me to-day, that the disciples of its faith have borne a leading part in the settlement and improvement of other portions. The first discovery of gold in California, in 1847-8, which excited the whole civilized world, and precipitated upon the Pacific coast that avalanche of immigration which transformed a semi-wilderness into proud and populous States, and carried the frontier of American settlements to the very ocean, was made by a portion of the Mormon battalion of Colonel Cooke after their discharge from service. The first mint for coining that treasure into a circulating currency was erected in Utah for the convenience of her people, and that coinage is now sought for as a curiosity by persons from all portions of the globe. The first American immigrants who entered the harbor of Yerba Buena, now San Francisco, came on the Mormon ship *Brooklyn*, bringing with them a printing press and library; thus founding the literature of the State, and introducing many improvements in the building of mills and other important enterprises. The first brick ever burned in California were the work of a Mormon.

And now, sir, having recounted some of the difficulties under which the Territory of Utah was settled, it becomes

my pleasing duty to epitomize the chief features of its present condition. I could refer you to numerous narratives of disinterested travelers—to the works of Burton, of Bowles, of Greeley, of Richardson, of Hepworth Dixon—for full details, but shall content myself, in view of my limited time, with a brief capitulation. The stranger visiting Utah to-day will find not only a railway reaching to within fifty miles of its chief city, but good wagon roads, many of them constructed with great labor, extending in all directions, and lines of magnetic telegraph aggregating over five hundred miles in length, and the work entirely of Mormon industry and capital. He will see over one thousand miles of canals, bringing the mountain streams into contact with the fields which it is their mission to fertilize, and can then better understand how it is that a population superior in numbers to that of some of the States is supported in comfort, including one hundred villages and thirty incorporate cities. Inquiry will instruct him that not only is the Territory free from debt, but that the local, county, and other script is so limited in amount and so promptly paid as to be on a par in value with the legal-tender currency of the United States. If a foreigner—a native, perchance, of any of those European countries from the humblest classes of which a large percentage of the citizens of Utah have been drawn—he will be amazed to know that seventy-five per cent. of the families of the Territory are sheltered by their own roofs and owners of the homes which they have created, and which year by year increase the comforts which reward their industry and their frugality. He will see more than this, a population comprising one hundred thousand souls, and not one adult of either sex among them who is not able to read and write his native language intelligibly.

To-day the material improvements of Utah exceed those of any other Territory in the Union. She has one hundred and fifty grist and saw mills, three cotton and four woolen factories, and twenty-five tanneries, with numerous manufactories of shoes, hats, wagons, furniture, nails, and kindred branches of the mechanic arts. A

hundred and twenty school-houses supply her eighteen thousand children with the opportunities for elementary instruction, and a hundred churches furnish the people with the means of congregational worship. Her vineyards and orchards are already providing fruit in abundance and of superior excellence; her fields produce the needful grains and roots, and even indigo and madder for domestic use. Her woolen mills draw their supplies from the flocks which whiten her hill-sides, and her cotton mills owe their existence to the fields of cotton whose bursting bolls mimic the snows that glitter on the neighboring hills. The silk-worm is spinning for her people its shining thread. In the cities enterprise and skill have emulated the architectural achievements of older communities; cottages embowered in vines, fine dwellings and offices, spacious warehouses and elegant theatres, attest the intelligence and taste of the people. The foundations of the great Temple now being erected in Salt Lake City may well excite surprise and admiration. In the Tabernacle, capable of seating ten thousand souls, there is now being constructed by her own artisans, and almost entirely of domestic materials, the largest organ in America. These, sir, are some of the material evidences that go to refute all that has been uttered against Mormon thrift and intelligence.

But, sir, the argument already becomes stale, for it is now patent to the world that the people of Utah are among the most thrifty of those which compose our common country. This crusade is directed against the Mormons as a sect. But what has become of the boasted tolerance of the age, and especially of the United States, which concedes to each individual and each congregation the right to worship God according to the dictates of their own consciences? It is said by some that the Mormons are fanatics, and by others that they are hypocrites. Even the Archangel Michael, when he strove with Satan, durst not bring against him a railing accusation; and the highest Christian authority has said, "Judge not, that ye be not judged." Of the sincerity of the Mormons it would seem that there could be no

ground for doubt. Their unparalleled sufferings and surrender on various occasions of their sole possessions and even life itself rather than forsake their faith, should close the lips of their slanderers in shame at such a charge. Well do I recollect, long before I cast my lot with the humble members of that Church, an incident which deeply impressed me with the sincere faith of the people. My business led me to the levees of Nauvoo at the time of their expulsion; and when they were preparing for their departure, they disposed of their clothing

and their valuables to complete and decorate and furnish that magnificent Temple to the living God which they believed themselves commissioned from on high to erect and consecrate. Not for themselves did they linger in that beleaguered city, nor with any hope of permanent resistance to the destroying mob, but because they were inspired by an enthusiastic sense of duty and a holy zeal more powerful than human impulse to complete the task assigned them by an invisible power, and to crown with order and symmetry the marvelous edifice.

[TO BE CONTINUED.]

LIFE AMONG THE MORMONS.

BY AN ASHTONIAN.

The following abstract of a letter received from Mr. Robert Mallinson, formerly of Ashton, but for some time past an inhabitant of Moroni, Sanpete county, Utah Territory, contains many features of interest. It was addressed to his brother residing in Ashton, and is dated February 11, 1869.

It may be interesting to you to know something of the way people make a living in this peculiar part of the world. They live in agricultural towns as a rule, the streets being laid out at right angles similar to what they are in Ashton, but instead of our water being buried under ground in pipes as with you, we have water ditches on each side of the streets, planted with shade trees on the edge of the side walks. The blocks of land are divided into city lots of from 1 to 1½ acres to each city lot, on which the new settler builds his house, plants his orchard, forms his garden, builds his barn, out-houses, pig sty, hen coop, sheep pens, &c., &c. The Territory is made up of a series of valleys, with ranges of high mountains on each side, and the towns are laid off on the sloping beach land, wherever there happens to be a river or brook flowing from the mountains. These streams are formed by springs on the hills or by the melting of snow on the mountains, and as we can not depend on rain in this high altitude,

we are obliged to build towns on the water courses. On the bottom lands near the centre of the valley, and beginning at the lower edge of the town, our farming land is laid off, the farms of a whole town being commonly enclosed with a single fence round the outside, thus effecting a great saving in fence materials. As the county gets more settlers, these fields get divided up and fenced into single farms. As this is an Indian country, it is not safe to settle on small streams that can only sustain a few families, so that it is found best to guide the streams through ditches to the farm land of the town. We are generally small farmers, owning from five to twenty acres of land for a family. As a rule, each farmer keeps cows and sheep which are herded in summer, the town finding herdsmen to take them to the pasture in the morning, and after guarding them from Indians, springholes, and other dangers, to bring them to the public-yard at night, where the owners receive and take them home to milk, returning them the following morning. The sheep are herded on a somewhat similar plan, except that each owner takes them home at the beginning of winter, and returns them to the shepherd when spring opens. By this system, a shoemaker, joiner, blacksmith, tailor, or other mechanic can cultivate

five acres of land, and have all the time he may require for working at his trade, in addition to raising wheat, potatoes, sugar cane, squashes, turnips, carrots, &c., &c., look after his orchard, garden, pigs, hens, or other poultry, and thus as it were live within himself and family. Almost every family has a team of some kind, as a yoke of oxen, a pair of mules or small horses, with which they haul their firewood from the mountains, or employ about the farm. Stone coal is used very little except by smiths. Our meadows are generally made by the rivers overflowing the land in the centre of the valleys, which is apportioned to each town, and again to each citizen of the town. In the middle of summer the streams are so low that we can get on the meadow land and cut and haul our hay home, but at other seasons it is inundated with water. Our women spin our wool on a single spindle spinning wheel, one thread at a time, and one-hand looms are of the most primitive construction, but we can make very good, serviceable cloth. We make our own golden syrup treacle from Chinese sugar canes, and common treacle from carrots, beets, squashes, pumpkins, &c. Some of the ways we adopt in making articles to eat or wear are in a fair way of being superseded, now that the great Union Pacific Railroad is nearly completed from the Atlantic to the Pacific Oceans. Our business transactions have hitherto been by barter, but we are now getting a money circulation through the thousands of our people who have been at work on the railroad. My brother John has been working on the railroad at 10s. 3d. a day besides his board, which is the lowest wage paid to navvies. A man with a yoke of oxen earns from two guineas to 50s. a day besides board. My brother has been at home a few weeks, but he returns next week with a couple of oxen. Co-operative stores are becoming popular with us. My father is one of the directors of one and I am the secretary, and I derive an interest of something like 10s. a week from my shares. A common average price of flour is 3s. per dozen; potatoes, 1s. a score lbs.; golden syrup treacle, 9d.; bacon, 1s.; beef, 4d. to 6d.; mutton,

6d. to 7½d.; butter, 10d. to 15d.; white sugar, 1s. 8d.; brown sugar, 1s. 3d. per lb., in each case. Calicoes are 1s. a yard, prints, 7½d. to 10d. per yard. Ready-made men's clothing about the same as in England; men's boots are 25s. per pair, and shoes about 10s., while candles are 1s. 8d. per lb.

Last year three-fourths of our grain crops were destroyed by grasshoppers, which would have run up produce to famine prices had not the railroad brought flour, corn, butter, lard, fresh oysters and every other good thing from the four quarters of the earth, as well as brought the money to purchase them with. Salt Lake City is becoming a city of princely merchant's palaces. It is the great centre of the overland mails for all the Western States for thousands of miles round. The streets in the centre of the city are being adorned with large shops, and princely warehouses, as well as hundreds of the most beautiful dwelling-houses on the face of the earth. On each side of the streets are stately trees in straight lines, and every city lot being an orchard of apples, peach, and every other kind of fruit trees that will grow in this latitude, the scene in summer, when the trees are in full foliage, may be likened to the Garden of Paradise. The houses are scarcely to be seen for fruit and shade trees, where birds in large numbers congregate, and thus make this beautiful city of orchards their home. We supply fruit for hundreds of miles—the choicest fresh and dried fruits to be obtained. There is nothing in the tales about Danites, and we must urge you to treat them as you would other matters, try them by your reason and common sense. We have the same liberty to come and go in and out of the Territory that you have to travel in or out of England. We enjoy every liberty in person and property that any civilized person can ask for, and we can sing "Rule Britannia" until we are deaf and dumb, if we like. You will never know what true liberty is, until you leave old England and pay us a visit. We have men of many nations and many creeds amongst us on business or pleasure, and they all assure us that they never felt so safe and secure in person and property in

any other city in the world. Our Territorial governor is appointed by the general Government at Washington, and a small force of United States soldiers is garrisoned within gunshot of the city. It would be suicidal to Mormonism to undertake to coerce and restrict people in their liberties when the Territory is governed by American laws, judges, officers and armies. There are from 40 to 50 Ashtons here, and others in other parts of the Territory, not one of whom ever thinks of such a thing as seeing old England, except as visitors. My father is, and always has been as contented as a king, since he came here, and is, and always has been, respected by everybody, although he never joined the Mormon Church. He has minded his own business, and honestly done his duty as a good, moral, law-abiding citizen, and holds the honorable position of director in the Public Town Library and Reading-room. It is true that polygamy is allowed and practiced amongst us, but not as it is pictured to you in England, by men who are themselves unchaste and immoral in their nature, and who measure the polygamic Mormons by their own corrupt standard. I will be frank and honest with you on this matter, and then you can judge for yourself. We believe that every right minded man and woman ought to marry and fulfill the laws of creation, so that the earth may be peopled on righteous and honorable principles. The Mor-

mons avoid the gratification of beastly lusts and passions peculiar to European and American people. They take a higher and opposite view by teaching the world a lesson which in precept and practice is filling these mountains with a population of young men and women, large in stature, bright in intellect, and full of the spirit of liberty and freedom of conscience. Children are here considered as an heritage of the Lord, and the more a man has, the more he is respected, providing they are the fruits of lawful marriage. The fountain of the "social evil" so common in all other parts of the world is thus dried up. The husband loves all his children, and they are a cementing bond of love and union between him and all his wives, and he knows no difference in providing for their necessities. I assure you I am satisfied with my circumstances in life religiously and temporally. I go to bed when I like, and I get up when I like. I am my own master, and work when I feel I like it, and when I don't feel so, I let work alone, and nobody can call me to account for it. I have worked for and conversed with President Brigham Young. I have seen and heard him in public and private, and according to my knowledge of the man I know nothing but what is good of him. This is the testimony of Jew and Gentile, saint and sinner, who is ever privileged to become intimately acquainted with him.—*Ashton Reporter*.

GEORGE FRANCIS TRAIN DEFENDING BRIGHAM YOUNG AND MORMONISM ON SCRIPTURAL AND MORAL GROUNDS.

At one of Mr. Train's recent lectures on his New England tour, the audience, as usual, being allowed to draw upon him at sight for a subject, some one called out "Mormonism," when Mr. Train electrified the vast assembly by a rapid defence of Brigham and his colony, from which we give the following sketch, as taken by a correspondent of the *Times* at present on an Eastern tour.—*Deseret Evening News*.

MR. TRAIN.

Who established the first newspaper west of the Missouri, in 1832, at Independence? The Mormons. Who, in 1846, penetrated from Iowa, the western land, and moved towards the Pacific the great column of progress? The Mormons. Who first raised the American flag in the great western basin? The Mormons. Who made the Utah wilderness blossom as the

rose? The Mormons. (Applause.) What other sect, creed, or church in America ever expended five millions in immigration? (That's so.) How does it happen that the red Indian never interferes with a Mormon train? That the American government never spent but \$75,000 for the Indians in the Mormon land, when they threw away millions outside of that? (Applause.) Who was it discovered the great gold mines of California? The Mormons. The first emigrants at Yerba Buena landed from the Brooklyn, a Mormon ship; and the first gold "brick" made in California was mined by a Mormon, and the first printing press was taken there in '48 by a Mormon. Who sheltered and fed the poor starving emigrants bound for the Eldorado in '48 and '49, when, foot-sore and heart-sick, they found themselves in the wilderness? The Mormon colonists. (Applause, and "That's so.") Who made the Pacific Railroad a necessity? Brigham Young and his Mormon host. Who fed the miners, gave Montana food, and clothed the naked? These same much-abused Mormons. ("True," from a returned miner.) Yet what has the government ever done for them, but to insult them? The public land system was only allowed last year, hence rendering the homestead law obsolete in Utah. Where are there better roads, better telegraphs, better houses, better farms, better culture than in Utah? Burton, Bowles, Greely, Richardson and Dixon—all prejudiced against polygamy—testify to the wonderful industry and astonishing enterprise of Brigham's followers.

Think of 500 miles of telegraph, 1,000 miles of canals, 100 villages, 30 cities, and a population of 100,000 people in 20 years, colonized 1,000 miles out of sight of man. (Loud applause.) What other colony can show 75 per cent. of their population living in their own houses, built by their own industry? And yet these people were the poorest of the poor. Again, Brigham Young's statesmanship is American. Producer and consumer live hand and glove with capital and labor. ("Good

for American industry.") The Mormons manufacture their own clothes, in their three cotton and four woolen mills; their shoes, from leather made in their twenty-five tanneries. Their furniture, their nails, their hardware, their hats, are all self-created. Their one hundred and fifty grist-mills grind their corn and flour. Their hundred and twenty school-houses educate their eighteen thousand children. Their one hundred churches furnish seats for all their worshipers. The grape and the silkworm, and the cotton boll, the sheep fold and the cattle pasture, all show the terrible perseverance, patience and pluck of the Mormon colonists. (Loud applause.)

Thus in a paragraph I have boiled down the enterprise of this Napoleon of colonists—Brigham Young. And after this wonderful success the spoiler is at his work. This fabric in the forest must be leveled. Utah must be wiped out, and the farm in the mountain valleys is to be divided up among the cormorants of Christianity! Christianity? Bah! There are no Christians in America. (Sensation.) Hypocrisy, cant and humbug rule in the day, and crime walks broadcast in the night. There are no foundling hospitals required in Utah, and infanticide and Restellism are unknown among the Mormon wives. Yet Puritanism says the Mormon colony must perish. (Shame.) Take my advice, Brigham: fight for your rights! Religion must be as free as the air we breathe or the water we drink. (Good again.) You have given us a new code of morals; your religion is practical—ours, theoretical; you practice what you preach. Our people must either let you alone with your multitude of wives, or throw up the Bible. If they touch you, down goes the basis of their Christian teaching, for polygamy is sanctioned from Genesis to Revelation. Stand up for your faith, Brigham, and I will back you; for yours is the only colony ever established in Christendom without a gambler, a drunkard, or a prostitute. (Sensation and applause.)—*Oma-ha Evening Times.*

The Atlantic Telegraph earns about £700 a day, or more than a quarter of a million sterling per annum.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 5, 1869.

CONTINUED REVELATION NECESSARY.

IN the Church of Christ the Spirit of revelation is promised to all who bow in obedience to the commandments of God. By it the righteousness of God is revealed from faith to faith. It is the rock upon which Christ built His Church. The Savior asked His disciples, "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Peter knew that Jesus was the Christ by a revelation from the Father, and upon this rock, revelation, the Savior said He would build His Church.

Man could not know that Jesus was the Christ, except by revelation from the Father. It might be believed through crediting the testimony of men, but could be known only through revelation. The Savior said the doctrine He taught was not His, but His Father's who had sent Him; and He promised to all who would receive the Father's doctrine that they should know of its truth, therefore revelation is as essential to-day as it ever was, for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The Prophet Daniel described the God of Israel as a God of revelation; he said, "There is a God in heaven that revealeth secrets;" also, "he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things." To whom? To those who love Him and keep His commandments. The world by wisdom know not God, neither can He be known unless He reveals himself. The Saints anciently enjoyed this Spirit, for the Scriptures declare, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." Who does the Apostle mean by "us"? The former-day Saints who, through faith, repentance, baptism and the laying on of hands, had received the Spirit of revelation, by which they knew that Jesus was the Christ, that the mission and testimony of the Apostles were true, and that they could receive the "deep things of God" and "hidden wisdom." By this Spirit they could understand the principles that led to an eternal life, they could comprehend the Scriptures, the visions of eternity were opened to their view, they comprehended their relationship with their heavenly Father, and could know His will concerning them as individuals. This Spirit was to guide them into all truth, and to testify of the Father and the Son. The world did not receive this Spirit, and where it is absent there is spiritual darkness, "For what man

knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." It is the privilege of all Saints, when walking in obedience to His commandments, to enjoy the Spirit of revelation. The Apostle prayed that "the God of our Lord Jesus Christ, the Father of glory," would give unto the Saints, "the spirit of wisdom and revelation in the knowledge of Him," that the eyes of their understandings might be opened, that they might know the hope of their calling; and they were exhorted to live and walk in the Spirit, that they might continually enjoy the testimony of Jesus.

The "testimony of Jesus is the Spirit of prophecy," and we are given to understand that it was greatly enjoyed by all the Saints; also, that they were exhorted to ask of God, to have that mind that was in Christ Jesus, and to come into the "unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." If it was essential to know God at one period, it is as essential in every period. We are privileged with living in an age when the Spirit of revelation is again restored to the earth.

A testimony of the Prophet Brigham Young will show the unity of the instructions given by those who have the testimony of Jesus to-day, with those of the former-day disciples of Christ; he says: "My knowledge is, if you will follow the teachings of Jesus Christ and His Apostles, as recorded in the New Testament, every man and woman will be put in possession of the Holy Ghost; every person will become a prophet, seer, and revelator, and an expounder of truth. They will know things that are, that will be, and have been. They will understand things in heaven, things on the earth, and things under the earth, things of time, and things of eternity, according to their several callings and capacities." Also, "If you will follow the doctrines and be guided by the precepts of that book, it will direct you where you may see as you are seen, where you may converse with Jesus Christ, have the visitations of angels, have dreams, visions, and revelations, and understand and know God for yourselves." The reason he speaks with such assurance is because the apostleship is restored to the earth, and "the power of God unto salvation" is being preached in its fullness, and all may know the only true God and Jesus Christ whom He hath sent, by revelation, through obedience, as anciently.

G. T.

CORRESPONDENCE

ENGLAND.

Cheltenham, May 25, 1869.

Pres. A. Carrington:

Dear Brother,—We held a District meeting in Forrester's Hall, Gloucester, on the 23rd inst.

At the forenoon meeting, the Branch Presidents reported a manifest and rapid improvement in their several Branches, and an earnest desire to emigrate as speedily as their way opens. The financial report also show-

ed an improvement in the amount of means for forwarding the work, and for aiding in the gathering.

Elders O. C. Holbrook and E. L. Butterfield addressed the Saints at the 1.30 p.m. meeting, and Elder Brown and myself occupied the time of the meeting convened at 4.30 p.m. The Hall was filled at each meeting, and all appeared interested. Several strangers were present, two of whom requested to be baptized, and one of

them will emigrate this season.

The brethren spoke with much liberty, and we trust that much good will result.

Ever desiring your welfare and that of all good Saints, I am your humble brother,

JOSIAH F. GIBBS.

EDINBURGH—THE MODERN ATHENS.

The following "Notes on Old Edinburgh" are from the pen of "The English woman in America," Miss T. L. Bird. She has visited the worst slums of the Thames District, London, the "water side," Quebec, and the Five Points and mud huts of New York, but she finds more dirt, degradation, overcrowding and shamelessness in Edinburgh than in any of them. She says:—

"It stands proved, most conclusively, that Scotch Calvinism and Puritanism, vaunted as they are, fail utterly to produce even ordinary decency in their very capital. The lower floor of John Knox's house is one of the worst spirit shops in the city, and John Knox's church is the centre of an area densely packed with 44,400 human beings, living and dying like swine. Close by John Knox's house is a well, the only water supply of the district, and here, from six in the morning until nearly midnight, stand women, girls and children struggling for their turn, some often having to wait three hours! Though this wretched district is the best paying property in the city, no pipes or taps are to be seen. In thirty-seven houses which we visited, this water grievance was enlarged upon. On a seventh story in one wretched den, the husband was down with the fever crying for water. The wife burst into tears, sobbing out, 'Oh, God only knows what it is to slave after the water, it's killing me and him too, and in the glen we came from, the bonnie burn ran by the door.' They were evicted peasants from Perthshire.

"In this part of Edinburgh, the population of a village is constantly crammed into the six or seven stories of one house. 'In no other city,' says the writer, 'could tenements be found without gas, without water-pipes, water-closet, or sink or temporary receptacle for ashes, and entered

only by one long, dark stone stair, which return such enormous profits to their owners as from forty-five to sixty per cent. Scarcely elsewhere does one roof cover a population of 290, 248, or 240 persons, living in dens, honeycombed out of larger rooms, without ventilation, without privacy, and often without direct light. In no other city is the respectable mechanic compelled, for want of house accommodation of a proper kind, to bring up his family in a tenement which deserves indictment as a nuisance, or to pay £5, £6, or £8 a year for a den swarming with vermin, with only a wooden partition to keep off the sights and admit all the sounds of haunts of the most degraded vice. In Edinburgh, which, in more respects than one, is set on a hill and cannot be hid, there are 13,209 families, comprising not only the vicious and abject, but large numbers of the poorer laboring class, living in houses of but one room, and of these single rooms, 1,530 are inhabited by from six to fifteen persons! Further, by the last census, 120 of these shelters, for they are not houses, were reported as without windows, and 900 were cellars, nearly all of them dark, and many damp. These figures give the astonishing result that the families living in one room, and often herding together in closer proximity than animals would endure, comprehend 66,000 persons, or considerably more than one-third of the population of Edinburgh!"

THE EDINBURGH SATURDAY NIGHT.

"As the night goes on, the crowd becomes more drunk and criminal until the legal hour of closing the spirit shops, when hundreds of pallid, ragged wretches are vomited forth upon the street to carry terrors into their dark, crowded homes. The majority are half mad, and almost wholly desperate. Men and women, savage with drink, are biting, scratching and maul-

ing each other; the air is laden with blasphemies; brutal shouts from the strong; cries from the weak; blows are dealt aimlessly; infants at midnight cry in the wet streets for mothers drunk in the gutters or police cells; young girls and boys are locked out for the night by parents frantic with drink; viragos storm, policemen here and there drag an offender out of the crowd amidst the chaffing and coarse laughter of young girls bearing the outward marks of a life of degradation; mothers with infants in their arms lie helpless in the gutters, to be trundled off to the final ignominy of the police cell; wretches scarcely clothed, whom the daylight knows not, slink stealthily to some foul cellar lair—and all this, and worse than this, from the Tron down the Canongate, and along the Cowgate, and in the Grassmarket, and in numbers of the lanes and alleys, broad and narrow, which border upon them. The district we visited by day we visited also by night, to find that at 11 p.m. the whole population of the lanes previously described was astir, mostly from evil, partly from the impossibility of quiet; that small children were still out among the influences of the closes and the street, and that there was no sign that the night had come, except the darkness and the increased overcrowding of many of the rooms. The dark, narrow passages were in several places almost impassable, owing to the dead-drunk men who lay across them; the rooms were

thronged and stifling, and sick and well, drunk and sober, vicious and virtuous, were all huddled together with only a pretence of separation. Whole families were sitting in the dark, or cowering round fires which only rendered the darkness visible. 'A horror of great darkness' rested on all the houses. The noise was hideous. Decent people might well be afraid of going to bed. Half the inmates were under the influence of drink. Drunkards tumbled up the long dark stairs, and reeled down the dark passages, with shouts and imprecations, destitute even of the instinct which teaches a wild beast the way to its own den. Sounds of brawling, fighting, and revelry came from many of the rooms. Here a drunkard was kicking through the panels of a neighbor's door; there two dead-drunk women lay on a heap of straw; here a half-tipsy virago protested to us with the air of a tragedy queen, that 'she took in none but respectable lodgers.' Here a man, mad with drink, tore his wife's throat with his nails. One woman presented a disgusting scene of revelry and vice. In the next a feeble woman was stifling the moans of a dying child. 'And that day was the preparation.' It was the Edinburgh Saturday night, and over the din and discord of city sins, and over the wail of city sorrows, came the sweet sound of St. Giles' bells, announcing that the Sabbath had begun.

MINUTES OF A CONFERENCE

HELD IN THE ASSEMBLY ROOMS, SHEFFIELD, MAY 23, 1869.

10.30 a.m.

Present from Utah: Albert Carrington, Pres. of the European Mission; F. H. Hyde, Pres. of Sheffield Con.; A. E. Hyde, Pres. of Leeds Con.; N. B. Baldwin, Pres. of Staffordshire Con.; H. C. Jacobs, Pres. of Manchester Con.; H. J. McCullough, Pres. of Reading Con.; J. M. Ferrin, Traveling Elder in Manchester Con.; and Winslow Farr, Traveling Elder in Liverpool Con.

The Authorities of the Church were

presented by Elder F. H. Hyde, and unanimously sustained.

The President of the Sheffield Branch said the Saints under his care were in good standing, and the Priesthood in connection with him were united; never, since he had occupied the position of President, had the Branch been in so good condition; eight had been baptized since Christmas, and others were inquiring after the truth; open air preaching had been commenced, and their prospects were encouraging.

The President of the Rotherham Branch said the Saints were doing well, and the Priesthood were united; their constant themes of conversation were, "how could they best spread the Gospel?" and, "how were they to gather from these lands to the land of Zion?" seven had been baptized since Christmas, and never in Rotherham and the neighboring villages, had there been a more earnest inquiry after truth than at present; he hoped shortly to see a large increase in their numbers.

The President of Chesterfield reported that the Saints in that Branch were faithful, and the people shewed a willingness to listen to their teachings.

The President of Claycross Branch reported the Saints in good condition and the Priesthood united; a spirit of inquiry had been awakened among the people, and many wished to be baptized, but hesitated to take the step.

The President of Bolsterstone reported the Saints in his Branch to be living up to the light of truth and united; there were several villages, lying between Bradford and Deepcar, in which the Gospel had not been preached.

The President of the Staveley Branch said they had been increasing in numbers, and the Saints were united; there were several villages around Staveley where the sound of the Gospel had not been heard.

The President of Swallow Hill reported that the Saints under his care were rejoicing in the work of the Lord.

Pres. F. H. Hyde said that, on the 31st Dec., 1868, there were, in the Sheffield Con., 37 Elders, 15 Priests, 13 Teachers, and 9 Deacons; the total number of officers and members at that time was 322; since then, 25 had been baptized. The statistical and financial reports were unanimously accepted. He bore testimony to the truth of the reports made by the Branch Presidents, and said he had never known a time, since he had been President of the Sheffield Con., when the Saints were doing so well, or the Priesthood so united.

Pres. N. B. Baldwin felt truly happy to hear the reports that had been given by the brethren; spoke of the Saints being the best people on the earth, for they had received and observed the teachings and counsels of Heaven as no other people had.

Elder Winslow Farr rejoiced in hearing the good reports that had been given; if our religion had not been from God, it would not be accompanied by constant revelation; exhorted the Saints to live in the light of the truth, and to gather to the land of Zion whenever their way opened.

2.30 p.m.

As several of the Saints had to leave by trains before the 6 o'clock meeting, Pres. Carrington spoke a short time upon the condition of the Mission and the subject of gathering.

Elder J. M. Ferrin was glad to hear of the Saints progressing here, as it corresponded with the reports of other Conferences; contrasted the doctrines of the day with those of the Gospel; spoke of the blessings and faith of the Saints, of the restoration of the Gospel with its gifts, &c., and bore testimony to the truth thereof.

Pres. H. J. McCullough spoke of the great desire he had to help to spread the truth; that was the reason he had come to this land; treated upon the great blessings and privileges enjoyed by the Saints, and exhorted them to faithfulness.

6 p.m.

Pres. Carrington delivered a most interesting discourse upon the first principles of the Gospel, speaking in great plainness, and bore testimony of its restoration through the Prophet Joseph Smith.

The meetings were well attended, and there were many strangers present, who listened with the strictest attention.

The meetings were conducted with singing and prayer, as usual.

Reported by

Elder HENRY W. PARKIN.

Happiness is no other than soundness and perfection of mind.—Antoninus.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(Jewish Chronicle.)

The prevalence of the crusading spirit was one of the greatest evils which the Jews were compelled to endure; for those absurd enthusiasts, who confounded Christianity with a sepulchre, and the deliverance of a city from Infidel sovereignty with the spread of the faith, carried their stupidity still further, by regarding the Jews as being disposed to persecute Christians and Christianity. This spirit of hostility to the Jews became more intense at certain particular times, especially at the great festival of Easter. Some of the priests thought that they were doing honour to the Founder of their religion, whose suffering and triumph, they were then commemorating, by persecuting the descendants of those, through whom he had been condemned to death. This spirit is illustrated by incidents like the following. The Bishop of Beziers ascended the pulpit of the cathedral, and addressing the people said: "You have among you, my brethren, the descendants of the impious wretches who crucified the Lord Jesus Christ, whose passion we are commemorating. Show yourselves animated by the spirit of your ancestors. Arm yourselves with stones; assail the Jews with them: and then as far as in you lies, revenge the suffering of that Savior who redeemed you with his own blood!" The ignorant crowd, inflamed by such addresses, rushed forth from the cathedral, attacked the dwellings of the Jews, and a great tumult ensued, in which many persons were killed and wounded. The Jews, indeed, after the first surprise and terror were over, defended themselves; but their efforts availed little against a whole community infuriated against them.

A similar scene occurred at Rouen. Many adventurers had assembled in that city to join a crusade which was about to start to Palestine; and they imagined that they could not signalize their pious zeal to better purpose, before commencing their journey, than by attacking and punishing the Jews residing peacefully there. Said they:

"We are going to march toward the East to avenge the cause of God upon his enemies; but we are leaving behind us a race of people as hateful in his sight as any of the Saracens. Let us therefore commence our holy work by putting them to the sword!" Then followed scenes of the utmost barbarity; and the same spirit was exhibited by the Crusaders in other cities; so that, driven to utter despair, it is recorded that some of the Jews committed suicide, while others submitted to baptism as the only means of saving their lives. In Franconia and Bavaria such torrents of blood were shed by the Crusaders, under the plea that the Jews in Europe were as execrable as the Moslems in Palestine, that even St. Bernard, enthusiastic as he was in favour of the Crusades to the East, felt constrained to interpose his influence and authority, to put an end to the barbarities which were inflicted. Other eminent saints of that period were not equally charitable or enlightened; for Peter of Clugny, termed the venerable, the friend of Abelard, in writing to Louis VII. of France, recommended that the Jews should be despoiled of all the wealth which they had procured by usury and money-lending; and it is worthy of note that, although the king was too just and equitable to carry out this suggestion of the illustrious Abbot, he was condemned for his disobedience by the majority of the ecclesiastics of his time. The Bishop of Spire, who presented a singular exception to his contemporaries on this point, and used his authority to shield the Jews from extortion and persecution, was severely censured by the public opinion of the time for his lenity; and the monkish annalists, from whom these details are derived—they bring the only surviving historians of those ages—condemn the conduct of the prelate; and plainly intimate that it could be accounted for by no explanation, except that he must have been heavily and secretly bribed by the Jews to protect them.

Notwithstanding the gloomy scenes of persecution which surrounded the Jews at this period, several eminent Rabbis lived and flourished, whose learning and theological labours were celebrated in their own times, and are still held in such high reputation as to deserve a place in the annals of their people. The chief of this was Rabbi David Kimchi, a native of France, and descended from a family which had for several generations been famous in the Jewish academy at Narbonne. They seem to have been of Spanish origin; for it is recorded that some of them had been rulers of the synagogues and teachers of Rabbinical lore, both in Arragon and Castile. Joseph, the father of David Kimchi, wrote a commentary on a part of the Old Testament, and compiled a Hebrew grammar, which were highly esteemed. Moses Kimchi also distinguished himself by his writings; but both of these were inferior in ability and learning to David, who has been termed the most learned of all the Hebrew grammarians.

When the controversy took place among the Jews in reference to the orthodoxy of Maimonides, to which

allusion has already been made in this work, the French synagogues were also divided on the subject; and the feud proceeded to such extremes that the hostile Rabbis pronounced a ban against whole congregations; when the more prudent Jews thought that it was time to adjust the difficulty by some means or other. David Kimchi was chosen to accomplish this difficult design, and to act as mediator between the contending factions. With this object in view, and furnished with the necessary documents, he journeyed from Narbonne to Toledo, the residence of Rabbi Alfakar, the chief of the synagogue in that place, and eminent for his learning in medicine. This person was extremely hostile to Maimonides, and was his most active persecutor. His purpose of holding personal interviews with this Rabbi on the subject was defeated by an attack of sickness, which overtook him at Avila; but he sent forward his nephew Joseph, who accompanied him, with letters and other recommendations urging him to heal the existing feud for the honor of their common religion.

[TO BE CONTINUED.]

SUMMARY OF NEWS.

The number of wrecks reported the week, ending May 22, was 54, which raised the total for the present year to 1109.

ROUMANIA.—The persecution of the Jews has been renewed with the sanction of the Home Minister. They are expelled from the rural districts of the Principalities.

A New York paper states that nearly all the brilliant complexions seen among the female of that city are the result of arsenic eating. Since the introduction of the "blonde fashion" arsenic eating has become almost a mania.

A German paper states that the projected line of steamers between Stettin and America will in all probability be soon established, as a large amount of capital has been subscribed in America and England.

DESTRUCTIVE FROST IN PERTSHIRE.—In consequence (says the *Scotsman* of May 17th) of severe frost which prevailed over-night during the last ten days, potatoes in gardens and early-planted fields have been blackened. In many places the tender shoots are completely withered. The severity of the frost may be learned from the fact that in numerous instances beech and other hedgerows have been nipped and blasted, and some mornings recently the ice on standing pools was the thickness of a penny. Snow continued to drift at intervals along the hillsides the whole day on Saturday, and was accompanied by a cold piercing wind.

A fatal accident occurred on Tuesday night (May 25) at a mine belonging to the Ebbw Vale Company, near Pontypool, Monmouthshire, by which seven lives were lost.

The Suez Canal Company is stated to have concluded a convention with the Egyptian Government by which additional pecuniary assistance to the amount of £800,000 is assured to the undertaking.

A crusty old bachelor, not liking the way his landlady's daughter had of appropriating his hair oil, filled his bottle with liquid glue the day before the ball to which the girl was invited. She stayed at home.—*American paper.*

The overland trade with Asia has commenced. On Monday, an invoice of Japan tea was shipped from San Francisco for St. Louis by the Pacific railroad. — *Philadelphia Ledger*, May 12.

The Indians in the southern district of the Indian territory are dissatisfied in consequence of the failure of the United States Government agents to furnish the supplies stipulated for. The Kiowas and Camanches refuse terms of peace.

Some idea may be formed of the state of education in a village in Hampshire, when it is stated that out of 13 jurymen summoned at an inquest last week, only four could write their names.

ENGLISH CLERGYMEN IN ROME.—Several English clergymen (says a letter from Rome) are here for the purpose of obtaining a recognition of their Anglican ordination, when, they say, they will be ready, with a number of their brethren, to unite themselves to the Church of Rome. The Pope, however, absolutely refuses their request, and has ordered some theologians to draw up a paper containing the reasons for this *non possumus*; at the same time he urges the applicants either to be content with the position of Catholic laymen, or to receive ordination in the Roman Church. The clergymen have expressed their determination to attend the council.

A WORD TO THE PEOPLE OF ENGLAND BY ELIHU BURRITT.—When we are told that over three millions of men in the prime of manhood and trained in the armies of Europe for war, I say to myself nineteen out of twenty of all this host are poor men's sons. Think how much hard toil in the field and factory, mine and mountain—what parental tears, and trials, and anxieties—it cost to raise up these three millions of young men to the age of eighteen or twenty years! Then I look at them while at drill; I see they are all picked men—all chosen for perfect health, strength, and stature.—The military surgeon has examined them all, and declared them all very good for war. We have no surgeons to examine candidates or recruits for the plough, axe, hammer, or spindle. Bow-legged men, asthmatic men, one-eyed men, rheumatic men, are deemed good enough for the great industrial armies of the world; just as if war must have the flowers, and peace the weeds of mankind. I have walked all over England, from Land's End to John o'Groat's, in the spring and summer months. It is a beautiful country. Nearly the whole island is cultivated like a garden. The amount of labour applied to its cultivation is perfectly wonderful, especially to an American like myself. And while I wonder, I put this and that together in this comparison. They say it takes 700,000 agricultural labourers to make this island such a great garden of beauty and fertility. Their wages average ten English shillings a week. Then the labour of the whole 700,000 men and women for the year cost £18,200,000; and what a glorious show of green and golden crops they spread over the whole island for that sum? I look at it with admiration. But I cannot help looking at something else at the same time. I look at the English war budget for 1866, a year of armed peace. I see £26,000,000 put down for the cost of mere armaments for war in that year! That is, £2 for the plough against £3 for the sword in time of peace! This comparison stirs up sad reflections about producers and consumers. I once heard it stated in the British Parliament that a certain bombshell of a new pattern cost £11 when ready for use. Then it would cost the labour of an able-bodied man at the plough, sickle, and hoe, for six spring and summer months, to pay for one of those death-dealing shells! How much honest, patient labour is swallowed up in the wolfish maw of war!